

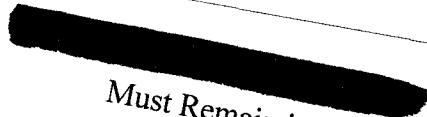
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M 1911

Saturday, August 22, 1970

Group II

Barn

  
Must Remain in  
Transcription Room

SATURDAY LUNCH:

MR. NYLAND: I want to say just a few things that-- which concern all of us. And I would like all of us to listen, <sup>it</sup> because it belongs to everybody, old or young, or green or not so green. It has to do with work here. Now you know we have an arrangement that on Saturday we try to help as many people as we can, who have houses or things to fix, in order to help prepare them for the winter. And when the difficult times come and where work, for them, is a little bit too much, and that they need some help - we've said we will use Saturday for that purpose. And of course it is still understood, that wherever they are, that they come and have lunch here and also that they attend to five-thirty coffee.

On Sunday, on the other hand, it is a complete Barn day. As much as possible we close up also other activities. And each person should try

to arrange to be here if they want to profit by a weekend. A weekend consists of two days, not one. If you have your own place and you want to work on it, you still come, early in the morning, here.

And now I will tell you what I would like. As you know, we have a meeting in the morning; and Robert conducts that. Robert and I talk about activities as we should carry them out over the weekend. And there are of course certain plans we make and things that have to be gotten in order to continue with that kind of work. So Robert knows all about what I know; and I know a little about what he knows.

I would like each person to be here by seven-thirty. You are still failing. It dribbles in. We can make allowances to quarter to eight, but I don't like to do that. And it is sometimes as if it is necessary to have a little bit of a school, so that we check persons when they come in <sup>and</sup> it's really a shameful thing to see it. We are grown-up<sup>?</sup> or pretend. We want to work<sup>?</sup> or pretend. We want to behave like <sup>(man)</sup>men and human beings; or we pretend. Now take off your ordinary childish shoes and put on good boots, so that you can stand straight and you know what is required of you - and then do it.

From now on, Saturday morning and Sunday morning, as you come into the kitchen where the meeting is being held, there will be two people to check up on who comes in. And at the same time I would like you to pay. We will check your name off the list. I'm not at all satisfied with the way money has been collected, - and waiting for so-and-so, going here and there, and not being able to, <sup>(it's?)</sup>it isn't available, and so forth. It takes me too long to know who is actually here. And I don't think it is asking too much, that even in the summertime those who come from New York can get up a little early. What is the matter with getting up a little earlier? <sup>when</sup>And we have

Friday evening music, it is not too late for those who stay here to be able to be here, present at the Barn. If all of us now try - and that is why I say it is addressed to every one, without exception -- I get up; I'm entitled to stay in bed because of my age, and I can still get up. The reason I don't want to be here at seven-thirty ~~(is)~~ because ~~(the)~~ responsibility has to be divided, And each person becomes subject to that little bit of a rule. And from now on it's going to be more strict.

That is the first things with which you start a day. It includes on Saturday also those people who have Barn activities, who have a store, who have to be on time in order to open the store - they still come here for that meeting. No more wishy-washy business. We will try to get materials here in time so that there is no excuse not to start work.

The second important thing is that when there is work to be done and we have plans, and we have a few people you might say <sup>who</sup> are sub-lieutenants, who take then - as a foreman - responsibility for certain things which have to be done, and the question of volunteers comes up: why don't you volunteer? Why don't you <sup>enquire</sup> beforehand, maybe on Friday, what is going to happen tomorrow? Perhaps you can have a choice. But then when there is asked for volunteers and there is a wishy-washy kind of an answer - 'I don't know what I am going to do' - that, I think, is not going to be tolerated anymore.

<sup>(I'll be?)</sup> Are we honest? I'm only asking for two days out of <sup>a</sup> the total week.

And two days which I believe is already little enough for anyone who is serious about wanting to work. And if you cannot understand that kind of a principle, I've said so many times; for <sup>Heaven's</sup>sake, don't come. This is that kind of an institution. If you were in a cloister, you would get up at four o'clock in the morning. There would be strict rules, <sup>h</sup>adhered to because of religious intentions. We talk about Essential Life. There is reason why we want to do it in order to get you, somehow or other, under discipline and to attend to things so that you could grow up to become a man. If you don't

want to grow up - all right, go outside. Grow up somewhere else. That is the rule. ↗

↖ You start the day on a high level when you make that attempt, and you know it. Because of that, you can continue on that high level when a meeting is conducted by Robert, and there are questions about who will do what, and what kind of volunteers can be and not be, and whatever it is. If you have <sup>(un?)</sup>excuse - sick; children; other things that you have to attend to because of something that has come up - of course you are entitled to your own conscience. But when you come here, come here whole-hearted, hundred percent, and then we can do something.

There is a great deal to be done still. Time is overtaking us if <sup>you</sup>~~we~~ are not careful. Many things have to be settled before the frost even will set in, before the snow comes. Let's hope we'll be lucky, that the days are good, like Indian summer, and not too much rain, so that there is not too much suffering. But we have to work. ↗

↖ We work for the sake of each other's Soul. We want to produce, if we possibly can, a certain atmosphere and a surrounding where there are no bad elements, where each person can understand what is really meant to the best of his own ability, and that we put out of the way laziness and jealousies and gossip and vanity and thinking that you're entitled to certain special treatments. Everyone is alike; I am alike to all of us. We all work. So when <sup>a</sup>~~the~~ responsibility is asked for and when volunteers really are needed and work is planned - if you don't like that, if you have ideas, if you want to do something else, come out with it, and say it, but stand up like a man and not wish/washy, as I say <sup>^</sup>it doesn't belong.

I would like that attendance list to be at my house very shortly after eight o'clock. I would like also to have an accounting of the money as

soon as possible afterwards. I would like someone to take <sup>a</sup>the responsibility, that it is assigned to two people who will take attendance in the morning and are there on time and take care of it, and someone as an overall responsibility for that kind of activity, so that it is done and not forgotten. I don't want any difficulties regarding recording, if that is necessary during the day, so that certain things are attended to in advance. I asked for lights for this Movement, when we have that here, Saturday, Sunday. We will add another class for beginners. We <sup>are</sup> looking over who can and who cannot—simply the fact that you want to, does not mean that you will.

Sometimes I <sup>am</sup> terribly sorry that I have to talk like this, that I want to insist, so that you can understand what I really mean, because I mean it not only well, I mean it for the sake of being able to grow up myself in a surrounding where there is help from you for me; when there is not this constant (- -) fear someone may have had an accident, someone may be a little crazy this morning, someone is a little too hysterical. Why should I want to have to bother? Only because my Conscience will not allow me to let certain things go by when I believe that the truth is violated. That happens to be my Conscience. And I would like to instill as much as possible of that kind of life, that kind of responsibility which I'm willing to take for the sake of Gurdjieff, for the sake of the Lord ultimately, so that when I die, that I can face whatever I will go into.

It is not a question of developing to that extent <sup>even</sup> if you don't wish it. It's a question (of) what is possible for yourself and to really to become serious about that. So that when I say now it is for all of us, that you don't forget it, that you know—of course you will remember tomorrow morning, but next week? What will happen next week and the week

after? And where is your Conscience? And can you write on it now? And can you put that what you write in your pocketbook? And can you read it before you enter, before you get into that kitchen and sit down? Can you? Can you forget a little bit about your talk ~~talk~~ talk nonsense? Can you come here really as somebody who can be respected?

You understand it is not easy for me to talk like this, because it might seem as if I put myself up as superior. I just happen to be where I am and I just happen to live and have lived a little longer than you. And I just happen to have had an advantage of having seen Gurdjieff, talk with him and be in his presence for some years. And when I want to tell you about <sup>such</sup> ~~some~~ things and that what is crystallized gradually and what I believe is really Work, that I want to tell you about it, then I hope of course that you will accept it in the way I wish to have it accepted, the way I want to give it - without any admiration for me; only <sup>I</sup> respect. That's what I wish. That you can respect me for being a little older and also, perhaps, a little wiser because I do know a little bit more.

And when I remind you now, in your youth and in the age where you are and where you have to face life and where you have to live ~~your~~ life - sometimes I would say all by yourself, and <sup>W</sup> ~~there~~ your own conscience is the only thing that will ever guide you, much more than prayer to the Lord; ~~That~~ really, when you come ~~down~~ to it, what is the meaning of Work for you, and that that meaning can become of such importance in your life that you will ~~refer~~ to it. And that every once in a while, in decisions, in this life, you will consider yourself in relation to Objectivity. That's all I hope. That is ~~why~~ we talk. That is why I now talk very seriously to all of you.

May you never forget Gurdjieff's name, and be reminded about what he has tried to tell.

To Gurdjieff.

(And so, Peter, we'll hear about Gurdjieff a little differently.)

(Peter plays X)

SATURDAY COFFEE

MR. NYLAND: Those at the far end, you're not sitting too far away? (No.) I often wondered, at Nishimura X, if you can hear me there in the back of the-- the attic. (Where?) Where the stairs are. ( ) Uh? ( ) Can you hear? (At Nishimura's? No.) That's what I was afraid of. It's a little better here, it's better acoustics of course.

So, question? Go ahead. You have to put up your hand quite well and say it. Yah, go ahead. ( ) Yes. --your hand

Andrea Asti: I was able to make an attempt on Thursday at the meeting, after listening to the tape beforehand, and keeping on thinking I could work, , and having that feeling and everything and someone says, in order to

and one thing that I remember as result, uh, was kind of a red color, and -- and--

MR. NYLAND: The result was a red color?

Andrea Asti:  
remember the red color.

and I

MR. NYLAND: What was red?

Andrea: It seemed like - maybe  
between I and it.

*No. No*  
M.R. NYLAND: ~~Nah~~, I don't think ~~of~~. I never heard of anything <sup>if?</sup> that color between 'I' and 'it'. But I think what threw you off probably is that <sup>- your -</sup> Impartiality is between you and 'I' and yourself - I remember hearing it. Impartiality is a property of 'I'. 'I' is a functioning 'something'; we emphasize many times the intellectual quality.

What is an intellect in an ordinary sense? It is a functioning of the brain which is stimulated by means of receiving impressions through ordinary sense organs. And when that impression is received by the brain it causes there a certain recognition; or it is possible at that time when it reaches the brain that there is an image. Also that one could describe what one sees or what one hears or recognizes when you already have had similar impressions before. So the brain, in an unconscious state is functioning, and we call that <sup>(</sup>an impression which may cause one to think.<sup>)</sup> But in any event, if there is no thought, there is an impression; that is, the brain is <sup>(</sup>impressed.<sup>)</sup> On account of all kind of little electronic machinery in the brain there is something that we call an image, like the image of an eye, when it is received by the ordinary physical eyes, <sup>is</sup> it's transferred to the brain and then the brain receives that, recognizes that and we call it an experience of the eye - ordinary eye - having an image on the retina which is then transferred to a locality in the brain and then is made <sup>(</sup>conscious in the brain itself.

Now this whole process of mental activity remains exactly the same ~~is~~ — the only difference is that that what is the mind functions differently when it receives an impression. It will not allow any interference in the brain itself. It will receive an impression and that impression will stay by itself - I say without any interference; it means it is just a plain recording of that what is being perceived. The perception is also slightly different because it is as a result of an awareness that that what is being perceived remains as it is and there is no interpretation.



~~So~~ So the difference is, in the mental functioning, that the one is a thought process which gives me facts about myself with a certain kind of interpretation; the other, <sup>C</sup>conscious functioning of the brain, is the receiving of an impression of myself without any interference of anything else. Otherwise it remains exactly the same. The way it is received is not through ordinary sense organs, but it is received by something that one calls, and starts to call, the Sixth and the Seventh Sense. So that the 'I' in a brain can be compared to the Sixth Sense of a person. And that what is giving the impression is a perception ~~as~~ a result of an awareness.

Now there is no red; nothing. There is nothing inbetween. There is just an 'I', perceiving; that is, becoming aware of that <sup>h</sup>at exists, which is me. ~~And~~ it is my physical behavior. Now why wait for a tape or a meeting to Work? At the present time you <sup>re</sup> are sitting here and I give you the task to become aware as often as you can as you now sit and perhaps listen; that is, you become aware, with an 'I' if you can, of the existence of yourself—  
This body ~~(of)~~ yours, sitting; no more. That's your task.

Sometimes I had an idea that what we have been talking about over these years and what is in the tapes and meetings has not registered; practically <sup>not</sup> ~~nothing~~ at all. When I listen to some of the tapes which we get from other cities where I don't appear too often, or even when I do appear, the reaction towards the listening to such tapes, or even when I <sup>'m</sup> am there at a meeting, I would consider practically nil. That is why I ~~can~~ emphasize so often - what is it that you receive and that affects you? What <sup>is</sup> it, regarding Work, that has a meaning which you could even

acknowledge as having a meaning, that when <sup>your --</sup> there is a tape that it is not just a saying 'nice tape', 'good'; What has it done to you? You come to a meeting. What is happening at <sup>?</sup> (the meeting?) You sit; you listen. You resit; you move. Your body is there. Are there moments of the recognition of yourself sitting? Just you sitting - a big hunk of flesh having to sit on the floor. And something in you could be really, if you wished, could be aware of that fact. Do you get that out of it? Or is it just a little mental gymnastics? And even afterwards, so little has registered.

I hope you understand that sometimes I get terribly disappointed; and that I question myself. I start to think, do I do the right way? Do I do the right kind of teaching or communicating? When there is so little result, every once in a while, when I see so many people so completely unconscious - coming up the steps again, I was a little <sup>a cigarette butt</sup> to see ~~the~~ spot. (?) How often do I have to tell things? Are you that bad? Are you that stupid? Is that the right kind of a mind even to have? How were you at school? Did you ever learn anything that you put in your brain? - You must have. Some of you have degrees, some of you have ability, professionally - how did it get there? Can't you make a little room in your brain for questions of Objectivity? And can't you then just say what is happening as a result of such observations? Are you acquainted with yourself? When I hear this, for instance - why wait 'til <sup>cu</sup> the meeting? What does one do when one gets up in the morning? When you really get out of bed, I've suggested a wet towel to remind you. When you wash your face, when you brush your teeth, when you go from-- back and forth from the bathroom, when you make the bed maybe, when you put on one pair of stockings or socks, or a shoe and tie it; and you put on a jacket or a blouse - at least let's say twenty minutes, half an hour <sup>we'll assume</sup> you can be by yourself, or at least sufficiently by yourself, that you don't have to pay attention to anyone else around you. It's common occurrence to

get up in the morning. <sup>It's</sup> already so habitual that you ought to know the ins and outs of your body, of what the body requires. And where is your mind? And I <sup>have</sup> never heard anyone really saying that 'I made an attempt between the moment when I got out of bed and when I sat down to breakfast.' Really, I've never heard it. Instead you start when you-let's say - become engaged in chopping wood. Or when you go and sit in a car and drive. Or when there is something that upsets you, emotionally - all of a sudden there is a thought of Work. And of course it is a failure. But why, I say, why are you so? If you learn a language, don't you think you learn the words first, before you make a sentence? If you want to know Russian, you have to start even with the <sup>letters?</sup> letters, because they are quite unfamiliar. If you're interested in symbolism, don't you sit in front of it, a little simple, and try to fathom the ideas behind the symbol? If you read an essay of Emerson, you think it is so easy to understand it right away at first reading? I take examples from ordinary life, I don't mix it up now <sup>(S?)</sup> with ALL AND EVERYTHING. I want to know what you are in your unconscious state, and then to see what perhaps can be suggested. A little task? Do you do it today? Let's be honest. Who gave themselves a task today?

You understand what I mean when I say that the level is terribly low, <sup>that</sup> your spiritual life hardly starts and dares to breathe. It is not written on your face. And then immediately you can say, why do I exaggerate like that? Why is it necessary to have even a <sup>(the?)</sup> semblance of a little holiness? Why should I keep on telling you that I think you ought to wake up. <sup>Q</sup> And sometimes perhaps you have an idea that I <sup>am</sup> so stupid that I keep on telling you. And I try to explain of course why I do it. But don't you listen? Isn't there enough that really can be touched within yourself? Really, when you do certain things for yourself, why don't you do this? Don't you think it's necessary? When you hear your voice, and it snaps, or it is snappy,

quick on the trigger, sharp, metallic, not soft, not flexible, speedy; Or sometimes the opposite - lazy, trying not to have any thoughts even; they apparently have to be baked first before they can come out of your mouth as a word. You<sup>r</sup> attitude when you walk, when you carry something, your posture, in general your personality - it's not that one has to criticize it, because that I don't mean, but is there life that comes out? And then, what do you do with it, when the Life comes out? Does it remind you of the necessity of an 'I'? And has that particular little phrase - 'the necessity of an 'I' <sup>X</sup> - any meaning? You know <sup>X</sup> I generalize; I take a group as a whole; I simply judge you by not putting up hand<sup>s</sup>, arm<sup>s</sup>.

You remember the story of Hamolinadir? You remember how he, in front of his confrater<sup>s</sup>, his co-workers - Babylon, you know. They got together for the reason that the king wanted to know what was really the value of astrology. <sup>In</sup> Talking, there was a congress <sup>of</sup> ~~get~~ all the scientists together so that he ~~wouldn't~~ miss anybody. And it was used in order to give a chance to ~~some~~ of the scientists to tell what was really on their heart. And so he talked. And as Gurdjieff then <sup>describes -</sup> describes it, he <sup>gets</sup> ~~got~~ excited, a little more emotional, almost foaming at the mouth, telling them, telling them something that had value for him, <sup>and</sup> ~~in~~ his life, to tell them. And then, what was the result? He left them so he could <sup>go--</sup> grow Choongary.

It is sometimes so say, you see. I go to Boston. What is the result? Several Bostonians are here today. What's the result? I've listened to your tape -- the last one - Group <sup>I e</sup> ~~one~~. Excuse me just referring ~~to~~ it; it's despicable. It is terrible. That is no group. You don't talk about Work, or attempts. Just a few of you, of that group - they try. And the rest: blah, blah, blah about ordinary work in life, unconscious ordinary experiences. Have you ever heard of the words) 'spiritual development of man'? 'Spiritual

unfoldment'? Objectivity for oneself in order to reach Heaven? You understand what is meant by 'seek ye the kingdom of Heaven first'?

And then what is my reaction? Terrible sadness. How much time have I spent already, going back and forth, taking it out of a -- a rather busy week. Almost two days <sup>S</sup> traveling, meeting, next day back. I say, what for? And you see, children, I see you. And you come here and you work hard; of course that I believe when I see it. And there is something -- something of reverence - I also know that. But there is an awful lot that you forget. And then you expect me to feed you? When you're not even hungry? When there is no little 'I' crying for information? When there is not little 'I', as a baby, wishing attention? And that sometimes you feel, in that kind of an education, you don't know what to give it, and how to feed it.

*question but rhetorical??*

You know that <sup>(that?)</sup> happens in ordinary life. You go to your doctor, a special baby doctor, maybe the kind of a doctor who even delivers the baby for you. And you say, "What will I do? I haven't enough milk. Can I give it a formula? Is there something I should do about the baby because it cries all the time?" You ask advice, don't you? In ordinary life, in an unconscious state, because that's where you live. You never really ask advice about something that you wish to make and that really, if one comes down to it quite seriously, should have for you much more value. I don't want to say it can take the place of a baby which may be your own. But there is something so fundamental about Work; and haven't you experienced that as yet? And you can go to meetings year after year - and still little bit of nonsensical questions.

Why don't you listen? Why don't you take a tape and copy it? Why don't you sit and put it on a piece of paper: Work is this for me. Why don't you have it with you? I suggested so often: take it out of your pocket, sit down, read it. Yes, by God, how often have I told you to make

a list of hundred different words in connection with Work, that kind of a guide list that you put with you and whenever <sup>in</sup> in the subway or on a bus or sitting quietly <sup>you</sup> you take the list out and say, "Let me see, what is there to think about? What is a consideration of Work? What is it that I, at the present time, could make a little clearer? What is it that I have done today that had any semblance of reminding me of Work, seeing myself, <sup>my</sup> my body, accepting it perhaps at that time. <sup>What</sup> What value was it for me? How much more wise <sup>than I--</sup> am I at the end of the day? Or have I been gobbled up by all kind of activities, so that there was no room anymore for any kind of <sup>a</sup> spiritual life, let alone unfoldment." This is for me terrible!

I told you at lunch it was difficult for me to talk about ordinary life in the way I feel I ought to, <sup>because</sup> because <sup>how</sup> how will I say <sup>I</sup> I like to help to educate you a little bit so that you can grow up, because you're such children. But when it comes to spiritual life, you're still worse, because you don't even know that it is - and again you can say, that's my opinion, <sup>and</sup> and if you don't agree, of course you don't have to have my opinion at all, you don't have to care for me. If the Barn has any meaning, <sup>have</sup> have you ever come by yourself, alone, sit upstairs here and pray? Have you ever <sup>do certain--</sup> done certain things to yourself that engaged you in the depths of your heart? It's none of my business, and you don't have to tell me at all. And I'm not critical, I only tell you what was it for me, when I heard about these ideas. Perhaps I was a little odder than some of you. It made me vibrate, it made me see the Universe, it made me realize that certain things <sup>have</sup> have connections with each other. And I, having studied in different little bits of directions, could combine certain things, that <sup>'s it!</sup> "That <sup>fit!</sup> fit! Oh thank God, that gives me clarity! That is really the answer to such little questions of the hereafter, or that I will die, or that I have to have respect for my father, Or that there is a necessity for me to settle the affairs of ordinary

life and pay Mother Nature in her coin, so as to be able to pay God for the fact that He has given me Life." I remember how I was excited. And not only I ~~X~~ several of us. But we have forgotten, haven't we? We have forgotten to be open like youth is open and should be. (All right, John.) (Turning of cassette)

You can say that I really don't have any right to talk like this. And I agree with you. There is no right on my part. Still I do it. How will I compare it? Do you think that the Sun asks you to shine? I don't ask you at all. If you want to listen to what I <sup>am</sup> saying, you can; if you don't, you don't have to. It's my affair and my Conscience. But I can pity you, every once in a while. I was young, quite young; not once, for a long time I was. And I lived a life, a long life, filled with enthusiasm; and strength at times; and such stupidity at times. But I lived, because something in me kept growing, because I wanted to find out. And I tried different directions; And I wanted to know this and that and the other; and of course I sat up late at night, during the night, the whole morning, the whole night, the whole day, twenty-four hours, I wanted to find out.

Where is your enthusiasm for Work? Why don't you become more alive with this? Why do you keep just the same, almost practically the same, as if it is just superficiality? Why can't you get out of your Shell <sup>a little bit</sup> and why can't you? Why don't you feel something for yourself that you ought to know, you ought to do? How can you remain unconscious and unconscientious? How can you not just take this as God-given, <sup>of</sup> as something that could really help you in your life? That it is like the kingdom of Heaven, and that you don't have to lose yourself all the time in the ordinary existences, but that there is something quite valuable in Gurdjieff. And that ALL AND EVERYTHING still contains an enormous quantity of secrets you don't even want to uncover, because you don't want to read it. You don't want to sit quietly and let

it penetrate . You don't really want to do very much about Work, because if you did you would put up your arm and say, "For God's sake, tell me, what is it? What is awareness for me? How can I make it, because I want it and I believe in it. Tell me, what can I do?!"

Gregg Good: Mr. Nyland?

MR. NYLAND: Yah?

Gregg Good: I've noticed a difference in something that ~~is very~~ <sup>varies w/me</sup> ~~between~~ <sup>It seems the</sup> efforts that I make which have something be aware of me at times during the day, during the week, here and there; and on the other hand, when I spend time, in particular a day at the Barn, and I ~~tried~~ <sup>try</sup> to spend that day, as much as I can, giving myself tasks or anything else that I feel that ~~I need~~ <sup>are needed?</sup> to Work as often and as honestly as I can <sup>(on myself?)</sup> The difference in what happens <sup>to</sup> me is that I notice that I have a question about is - after a day of very intense attempts of Work, often resulting in - I would call it - a state, at the end of the day, <sup>(that was?)</sup> much higher than when I began. <sup>And</sup> Very often after ~~wards~~ <sup>words</sup> a great deal of struggle, <sup>no space</sup> I find a reaction setting in which is - I don't know whether to call it a-- my personality is backlashed <sup>or myself?</sup> or what - but sometimes at the end of the day, that is, that night where it <sup>( )</sup> the higher state - <sup>being</sup> is carried over; that is, coupled with <sup>(a)</sup> continued wish, waking up the next morning and going <sup>through</sup> ~~into~~ the next day, <sup>with</sup> ~~but~~ more emphasis than I had prior to <sup>(-- to save something?)</sup> Inevitably, what sets in is a very strong reaction - very unconscious - in which I-- I literally lose interest in Work for a period of time, <sup>Or perhaps I should say that I become</sup> very interested <sup>in--</sup> in other things. There is a difference, I noticed it because particularly over the past several weeks I've had very small, very-- very good days here still a great deal of effort



and struggle sometimes to overcome those states that I started out with. And when this reaction has set in, it puzzled me because it's different than - as I said - by making efforts here or there, during the week, whatever I do . . .

MR. NYLAND: Gregg, don't you think you can overfeed?

Gregg: Pardon?

MR. NYLAND: That one can overfeed oneself? If I make a concentrated effort - and there is this kind of machinery in which sometimes I say converts energies in order to make it useful for a higher level or for feeding 'I' - there is a limit to my production. There is a limit also to the application. And there is also a limit to the speed of growth of one's 'I'. I think I have to find a certain means by which this particular intensity can be straightened out, and then help to bring the valley of a certain form of negativity up. I think it's very logical that it happens. When I do something that is unusual - and sometimes I may not see immediate results, but even if I have to rely on my mind that says it is a good thing to do, <sup>(ed?)</sup> my feeling will object to it. And that sets in as a reaction. And that starts to question, "Why do you want to spend that much time for something when there are a great many other things which apparently give you more and more an immediate result?" I don't think it is anything to worry about. I would accept that kind of a state, as I would accept an emotional state of positivity. I would not even start to describe the intensity of one and the lack of intensity of the other. I would simply say, "When I want to Work, don't let me spend all my energy now, and let me save something for tomorrow." But you see, the whole point comes down to this - how much have you changed in that particular period between - let's say - Sunday and Monday? Practically nothing at all. You are still the same person. Your personality still has practically all of the characteristics. You have had a wish which was intense. The wish for that

kind of intensity was based perhaps partly on motivation, partly on surrounding. ↩

When now the surrounding has changed, has the motivation changed? I am still as unconscious as yesterday. <sup>question</sup> The <sup>that</sup> that I then ask: why is it that I act in a negative sense? You see, this is the problem: I allow it. And I don't know how to distribute the extra energy of the previous day over tomorrow so that it is a little bit smoother sailing. And I don't want to have too many ups and downs. But it is logical, as an intense effort it will be followed by a certain form of tiredness. And <sup>that</sup> the tiredness is that your feeling is not interested.

Gregg: That's right, that's just what had happened. <sup>(Yup?)</sup> <sup>(Yah.)</sup> Continue

MR. NYLAND: Yeah

Gregg: You said that -- and my question was a two part one: how I should look at this, to try to understand it better, and <sup>second of all what was it that</sup> also what I <sup>could</sup> should do, because I had become concerned of (doing anything about it) (Greg?) ( )

MR. NYLAND: Greg

Gregg: <sup>talk about trying to find a way to --</sup>

MR. NYLAND: The next morning I am the same person, (Greg: Yes.) so I am (etc)

Gregg: Yes

MR. NYLAND: - so I am still this person walking. What I should do in a negative state is simply to recognize that this body exists; and leave the negativity alone, if I want to accept myself as I am. I all the time make an attempt. And I <sup>78</sup> am quite certain I can make an attempt out of negativity, because my negativity belongs to my unconscious state. <sup>my</sup> When I wish to work, <sup>is</sup> it's a different thing. And I can utilize the fact that I happen to exist, negative or not <sup>1</sup> for the purpose of something to be created.

For instance, it's

~~Such as~~ the same thing I say, "Well, I missed it. I had a task and here it is five minutes past ~~ten~~ ten and now it is too late." What is too late? It's too late to fulfill my task. But if my task was to wake up at ten o'clock, I exist also ~~at~~ five minutes after ten, and then I say, "It is not too late. Now I work, now I try to create something; or now I wish this 'I' to be here, because this moment, at five minutes past ~~ten~~ ten, is just the same kind of a moment as it would have been at ten o'clock." This is what I mean.

I accept myself up or down, but I'm not interested, from the standpoint of 'I', that it is up or down. I want my Life; and that I want to register. That is why I talk about Life - I don't talk about the manifestations. I see through the manifestations to the essential quality; when it is essential quality I recognize something in me that is dormant. And when I say ~~it~~ is alive, it comes out, sometimes as an over-exuberation or an alertness; and sometimes it comes out as negativity - also ~~life~~. But I want to discover the source of my Life. After all, the motivation is really that - to find out this Life and then - I call it - to set it free. So the reasons for wishing to work remain in existence all throughout the day, regardless of the conditions in which I find myself as a personality. I may not always see it, but when I do see it, and I say "I ~~am~~ negative", then I can associate the idea - why not accept myself now? And if I could be impartial, the negativity will stay in my unconscious behavior. That what is ~~myself~~ in reality is not negative, because it's engaged in the problem of becoming aware.

You understand what I mean?

Gregg: Yes, I do.

MR. NYLAND: It is ~~all~~ right, Gregg. Don't worry about these ups and downs. They will take place all the time. You cannot regulate them yet. You see, how can one regulate? Only when you have command of your atmosphere. And when it is a question of the atmosphere being conducive for work, the atmosphere

has to be a Conscious kind of atmosphere. When one is alive, and when this aliveness can go out of one without being hampered by the form through which it has to flow, it takes on a certain quality of essentiality and more and more freedom, and because of that one says then <sup>even</sup> Life becomes Objective. When that atmosphere that is then created as a result of a <sup>B</sup>eing which is on the way to becoming Conscious and Conscientious, then because of such atmosphere, it can affect the <sup>ordinary</sup> atmosphere of my unconscious state. And then it is exactly like the Sun shining and dispersing the fog, because ~~the~~ the Sun is, without any doubt, more powerful. When my Consciousness is there, I don't care about my unconscious state. <sup>(I)</sup> It just leave them. I don't pay attention to it. I'm interested in what causes even an unconscious state, and that's Life. And I have the relationship between a Conscious 'something' and my Life recognizing it. (?)

Sometimes when I talk about Prince Charming waking up the Sleeping Beauty in one's Magnetic Center, it is that relationship. He doesn't care anymore at that time when he sees the Sleeping Beauty, unfortunately in prison - he kisses it awake - he doesn't care anymore how they had to go through this and that and climb perhaps the tower of a castle, and jump across a bridge, and cut his way through the <sup>woods</sup> ~~roots~~ in the forest and all the rest. The moment when ~~he~~ he recognizes that what is Life for him, everything becomes entirely different. And he doesn't even look back very much. And only, if he wants at a certain time tell his grandchildren a little story about how Beelzebub <sup>en</sup> ~~want~~ the to Earth, then little Hasein can listen to his grandfather.

Yeh?

Richard Harvey : Mr. Nyland, all during my life I've--I've thought of different men who meant a lot to me. And I felt ashamed.

MR. NYLAND: How much older were they?

Richard H: Oh <sup>in?</sup> Men of history, <sup>(mainly)</sup> mostly like Goethe, <sup>?</sup> Heine + Schiller and Gurdjieff. And yourself. And...

MR. NYLAND: But why ashamed?

Richard H: I had this ( ) they made --

MR. NYLAND: Yes, but why ashamed?

Richard H: Because I didn't know how to make the effort --- ( )

MR. NYLAND: That is correct. But you see, that is only instigated by someone who, in your opinion, might have made such efforts. And you do not know how long it took them. And they may have been, at your age, maybe worse off, who knows? It is only good for stimulus. I say it arouses me to make as good an attempt as I can. Now I see myself in what I am. That is the capacity I have, the wish I have, motivations I have, conditions I can create, strength I have inside, brain, whatever. Here I am, this way, like Faust, if you mentioned Goethe. "Hier ich ~~da~~ stehe, ich arme ( ), und <sup>so</sup> bin klug, es wegt so fort (?)." You understand, German?

Richard: I don't.

MR. NYLAND: "Here I am, poor little nincompoop, and I am as wise as I ever was."

This is when Faust meets Mephistopheles; and it is Goethe, at a certain age.

And one does not know; all you judge by is perhaps a couple of things like the <sup>(Faust?)</sup> or Schiller, or any of those; recognizing <sup>ed</sup> at the time <sup>that</sup> <sup>let's</sup> say <sup>by</sup> <sup>1</sup> they, like Carlisle who then wrote about Goethe, but Goethe became an older man and much of his 'Wichtung und Wahrheit' was written at the <sup>at the</sup> middle age of at least maturity.

Don't judge by what other people have done, because--

Richard: But you see, I waste so much time--

MR. NYLAND: Okay, I waste time; so I don't waste time. You understand what I mean?

Richard: I try not to; I mean, I <sup>get up</sup> rise <sup>early</sup> early and I go to bed late--

MR. NYLAND: Good--

Richard :--and I work hard, but--

MR. NYLAND: That's right--

Richard : ~~But~~ --but I still waste time!

MR. NYLAND: No, you don't. You only waste time when your capacity would be able to use the time more than you do. That's where self-accusation comes in. When I go to the limit as far as I <sup>if</sup> am concerned, that I can do, I don't ~~waste~~ waste time, I only have a limitation to my ability. There is no waste. If I have a decision to make I look at all the different factors that could influence it. And then I say this is as far as I can see and I cannot find anymore, I make a decision. Now when afterwards I uncover something else and I say I <sup>if</sup> am sorry I didn't know it before, I have not wasted time. I can be sorry that I didn't know that before, but I say, thank God, now I know. Then I <sup>Work</sup> work with what I have discovered.

Have more self confidence. ~~Ad~~ And 'waste' is not right, because that's what affects you, of not wanting to do certain things because you lose energy in that way - that is the waste. The waste is the accusation. The waste is not your time. The waste is you use the thought in accusing yourself when there is no reason for it, as if you have wasted it. That is the waste.

If I say I <sup>if</sup> am stupid, I ~~said~~ say, okay, I stop being stupid, I Work. If I see myself lazy, I say now I don't, I want to Work. Maybe I get tired. I say I have to stop because I <sup>if</sup> am tired. So maybe I'm a little <sup>bit</sup> lazy. Okay, I continue until I drop down; then I know I <sup>if</sup> am too tired. I say I want to have everything out of the time that I can <sup>Work</sup> get. So I reduce my sleep, <sup>and</sup> I go to bed ~~by~~ twelve o'clock and get up at three. Ah; after a little while I don't do it, because it's a little bit too short. I increase it, I experiment all the time.

This is what I mean. 

← I take myself as a machine, <sup>then</sup> and I say I put it through certain paces if I want it to become this and that and the other. I want it to acquire dexterity. And I'm very serious about that. And I try it. So, in processes of that kind, I become selfish; maybe too self-centered. Maybe too much energy <sup>is</sup> spent on one and neglecting something else. I have to find the balance. But my seriousness and honesty is the regulator for me. And if I have a new regulator in finding conditions which are conducive for Work, then that regulator - when I Work - will tell me I don't waste my time because I Work.

You understand?

Richard: Yes, sir.

MR. NYLAND: All right. It is all right. When one becomes serious one has tears in one's eyes, that you see ~~that~~ at the end of the day that your eyelids will want to sleep, and still so much has to be done. And you know you have to, <sup>you</sup> have to sleep. Allow it.

Andrew <sup>Nash</sup>: Mr. Nyland.

MR. NYLAND: Yes?

Andrew; You set <sup>me?</sup> a difficult task - ( ) whenever I took a photograph, before I <sup>pressed</sup> ~~pushed~~ the button I would ~~(pause)~~ <sup>notice?</sup> for a moment, and try to become aware of myself. I do what I do, and I know ( . )

Of course, most of the time--

MR. NYLAND: Andrew, <sup>(yah)</sup> excuse me -- <sup>what</sup> ~~doing~~ <sup>of</sup> as I was doing at that moment ~~what~~ what does it mean for you? I see in it too much <sup>of</sup> a description of what you were doing. A task for being awake has only one result for the 'I': the recognition of your existence. It has nothing to do, at that time, with what you were doing, because what you were doing is subject to time. One does not know yet how the laws of Infinity guide an Objective faculty. So you see, don't use it that way, because you might be a little bit off. You became aware of your-

self existing, making certain movements in connection with taking a photograph.

Not what ~~you were~~ <sup>get</sup> doing; or to see that you were doing what you were doing.

That is not Work. Try to understand it. I accept myself as I am, never mind what I am doing. But I want to do something in order to give myself a chance to observe myself, because if I don't do anything, then it's very little to observe something that is dead. But when I <sup>is</sup> am doing, something that is alive in me comes out; then I can become aware of the aliveness.

Does it apply? I <sup>it is</sup> am only suggesting <sup>it</sup> that, because I'm a little afraid--

Andrew Newai: ~~You've answered the question, Mr. Nyland~~ <sup>you've answered the question, Mr. Nyland</sup> because I <sup>(okay)</sup> ~~close~~

MR. NYLAND: That's all right. You use it now.

Andrew N.: Well, there's more and I --

MR. NYLAND: I think it's enough.

I can add to it simultaneity and that will make it much more difficult. Impartiality is possible when one <sup>sees</sup> ~~feels~~ one's Life, but the simultaneity means I have to destroy time. And that's very, very difficult.

Andrew N.: Can I do it at that time?

MR. NYLAND: <sup>oh</sup> ~~that~~ it can, sure. It will be a flash in the beginning.

But then, from that standpoint, every moment is the same as every other moment, <sup>so</sup> try to keep it in succession even if they are not connected--at least one can have different experiences at different moments.

Andrew N.: There is something in me at that moment that says <sup>(2)</sup> when I did remember to do this - , there is something <sup>(1)</sup> that firmly said, 'not now, later; and my conclusion was that I didn't want to become aware of myself badly enough. In other words, I didn't have enough of a wish to fulfill the task.



MR. NYLAND: Yeh, that of course is the same as the negative state that Gregg was talking about. There is just no wish. So there are two ways: Have a wish to recognize yourself as having no wish ~~it's~~ it's possible. The other is not to feed your 'no-wish', or not to feed your negativity, and then hope that common sense, a little later, will give you a chance ~~too~~ to think again about work, and then - not being in that kind of a negative state - to be able to make an attempt. Both can be used. But usually when there is no wish, and one cannot make it, it is like squeezing blood out of a turnip. It just cannot be.

All right??

Andrew N : Yes.

MR. NYLAND: Yeh? Good.

No, there were several arms up. NO, no. ~~Yeh?~~

Dick Merz : Mr. Nyland?

MR. NYLAND: Yeh?

Dick Merz : <sup>I've tried</sup> Frequently I would ~~try~~ to come to myself by reminding myself that I have a body. Often, when I do this, the body seems to answer affirmatively, <sup>as</sup> much as it *responds with tension. (??)*

MR. NYLAND: In what way does it answer?

Dick Merz : Uh, it's almost a sensation; in any case, it's an interference.

MR. NYLAND: No, no, first say how does it answer.

Dick Merz : It just simply ~~says~~ states its existence.

MR. NYLAND: What part of the body says that?

Dick Merz : The <sup>entire</sup> whole body.

MR. NYLAND: Huh? <sup>what--</sup> What says it's existing? <sup>what--</sup> What is it ~~that~~ that tells you that the body exists?

If I have in my mind saying I have a body, the fact of having a body is

sometimes reflected by the body existing coming back to my mind and affirming the fact that I have said 'I have a body.' But that is a little time that is inbetween the two. And because of that, there is no Work involved in it. It just happens to be a statement. Now of course, if you mean that, it interferes with the wish to Work. There is also the other side however.

If there is an 'I' which wishes to observe your body, the body has a perfect right to tell you, in some way or other, that it is being observed. But you see, it cannot use your brain. But it can react as a result of sitting in the Sun and then sensing the <sup>the heat</sup> heat rays of the Sun. There is quite definitely, as a result of an attempt to Work, and particularly as a continued attempt, a result on the body itself. I call it sometimes 'well-being.' It is a state which is of <sup>help?</sup> health, but it is made by the condition of <sup>a</sup> the psychologist of a psychological nature. And that in the presence of that kind of psychological atmosphere which is created because of 'I', the body experiences something. It cannot be defined, only one knows it. And then it is taken up with the ordinary mind; but since it is not vocal, it is very close to an awareness.

And what I'm saying now is not really theoretical at all. It is an ordinary process when one makes attempts and <sup>one</sup> tries to make them continued, that then certain things take place, and very often it will want to take place in the mind <sup>it's (?)</sup> because you are familiar with it. And it is extremely difficult to keep the little part of your mind <sup>which</sup> which is devoted to awareness <sup>to</sup> to keep that functioning. If it is so, and it goes over into an - as you say, it starts to interfere, stop it and start; stop it and start again. It is a sentence I make. At the end of the sentence I say 'I'm lost.' Stop the sentence; I begin again. I say 'I have a body', but by the time ~~that~~ I say 'body', I'm lost. If you want to apply that particular mantrum, it's quite right when you want to emphasize each particular word. I've mentioned <sup>2</sup> that several times:

*am saying it*  
 I have a body. Now you see, my attention continues when I ~~have said~~; because the next is, I have a body. It's different, but I'm forced to pay attention and then the statement is much more ~~true~~ for me because my attention is not diverted. Then I say, I have a body; again I ~~am~~ involved in the whole sentence. I don't lose myself. And this 'a' brings out something, again, Yes, it is my body. And then I say, I have a body, and I emphasize that body as an instrument. And again, I can say such a sentence without losing myself. And I can continue repeating this mantrum for some time and varying ~~it~~ <sup>my</sup> continued state of something remaining aware - it may not in intensity always be ~~(?)~~ the same, but it is quite possible to make it continuous. And it also, in it-- in its receiving energy from me as a result of a wish, it may be a little bit more intense, at times a little bit less. It fades, it goes in and out, but it can remain awake, ten percent, awake fifty percent, awake five percent, awake sixty percent. This is what I mean by the vibration of 'I'. It's a growing Entity. And it grows by means of these kind of vibrations.

All right? You try it.

*(there)?*  
 Now there is someone, *in the back?*  
*yah?*

Yah?

Linda Newman: Uh, a lot of times I want ( ? ) for me?  
 that the reason that I couldn't work was because ~~A-B-C~~ wasn't ( )

*and that there was another way to be after*

but when I first started

and I think <sup>of</sup> how much was spent on

and when I reduced myself really to *honest?*, it's that I can only

say that the reason that I can't work, although I might have been thinking about it, is because my-- the level of being was so low. And almost every moment of the day. And I don't remember what my question was except that,

*perspective?*  
 in seeing that, ( ) it seems on my life, but,

MR. NYLAND: Work in such conditions would simply mean that you accept your-

~~and that there was another way to be after~~

self in the way you are. Again, going up and down, less and less interest, sometimes excusing it, that there is no interest in A-B-C; and that I have to be another kind of a way-by means of intuition, and sometimes very low as a level of being. One keeps on thinking about this <sup>with a</sup> ~~one's~~ one's ordinary mind. And every once in a while there is a possibility that somehow or other you get loose from your ordinary mind and <sup>the</sup> unconscious state, And then there is a little bit of a statement that you say, 'this is what I am.' But you see, if you now want to say that aloud, instead of continuing with the reasoning taking place in your brain that you cannot work, you say aloud, 'This is what I am.' It becomes very much of what I said a little while ago, 'I have a body', because the acceptance of myself for what I am, even if I am in a low state, still will allow me <sup>the ad</sup> ~~that~~ mission, that something of me exists. And the judgement, that I say it is low, is not very ~~important~~ <sup>important</sup> compared to the fact that I exist. And I become more interested in my existence than only in the lowness. Although if I continue to say this several times, I will start, with my conscience, to feel a little ashamed that I <sup>So--</sup> ~~am~~ really at such a low state.

Keep on doing exactly what you are doing. No accusation. When you work on your little house, you have plenty of opportunity to see yourself at certain times, doing whatever you may be doing without describing it. The fact you exist and whatever it is you pick up - two by four or the hammer - you work, you <sup>saw</sup> ~~say~~, you do things with your body. And you say, 'This is me.' And aloud, you say, 'this is me.' After you've said it ten times, you say, 'Thank God, this is me.' That will open the door.

Yes?

Bob Kosut

: I see myself in a very similar to <sup>Dick</sup> ~~Bob's~~'s question and it's really left over from last Thursday. What I'd like to know is, if

in trying to come to oneself, trying to become more essential and sometimes I have a realization of the existence of my body, whether there is anything in that that's in the direction of the development of something Objective.

MR. NYLAND: I think it's right, but not by emphasizing that you want to become more essential. The depth of your wish will determine your essentiality.

So by that you could describe your sincerity; ~~and~~ and honesty will be a proof of your essentiality. My real wish to want to find out what I am is definitely an essential wish, it has nothing to do with ordinary superficial indication of what someone else tells me how I am. But when I am confronted for myself <sup>with</sup> ~~that~~ that part of my inner Life, I become then, of course in relation to a wish to Work, essential.

So I would not hamper-- I would not harp on the essentiality. I would simply say my wish is to Work, so I want to have an 'I' which is now observing me, physically; and I would leave essentiality out. The depth of my wish indicates that. The result of what I get when I make an attempt to Work is of course more self-knowledge about myself. And if it can be, as I said, it may be more complete? . It can become quite useful, because such ~~such~~ facts for me then have value since they are unchangeable.

<sup>You see?</sup>  
(If) in my attempts it's all the time to find out facts about myself I can rely on. When I know I can rely on it, it's right for a foundation for something else. And the sole reason for the observation process in the beginning of that what I am physically is to acquire and to accumulate <sup>g</sup> facts about myself. So that then if I then have a wish that I then can try to make a Conscience in such a way that that what I am doing is in the right direction for building it. But I don't consider that. I lay the foundation first.

After the foundation is laid, I become interested in the manifestations themselves. And then I see the motivation of such manifestations as a result of a thought or a feeling. And I place, from the manifestation back to the

source, and in that <sup>way</sup> case, I will become aware of my feeling and aware of my thought processes. But I first want to have dexterity, so that that what is dextrous is really Impartial.

All right. Is that it, John? Yeh?

All right, it woke you up a little bit. Now come next time. Tomorrow we have another meeting. Come the way you are now and the way you became halfway after I had almost pleaded with you. This is what I mean. There is enough if you want to. But you must not be ashamed of showing it. Then there is a chance that we really can talk about Work and what you can do.

So I hope to see you tomorrow. Goodnight, everybody.

END TAPE

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